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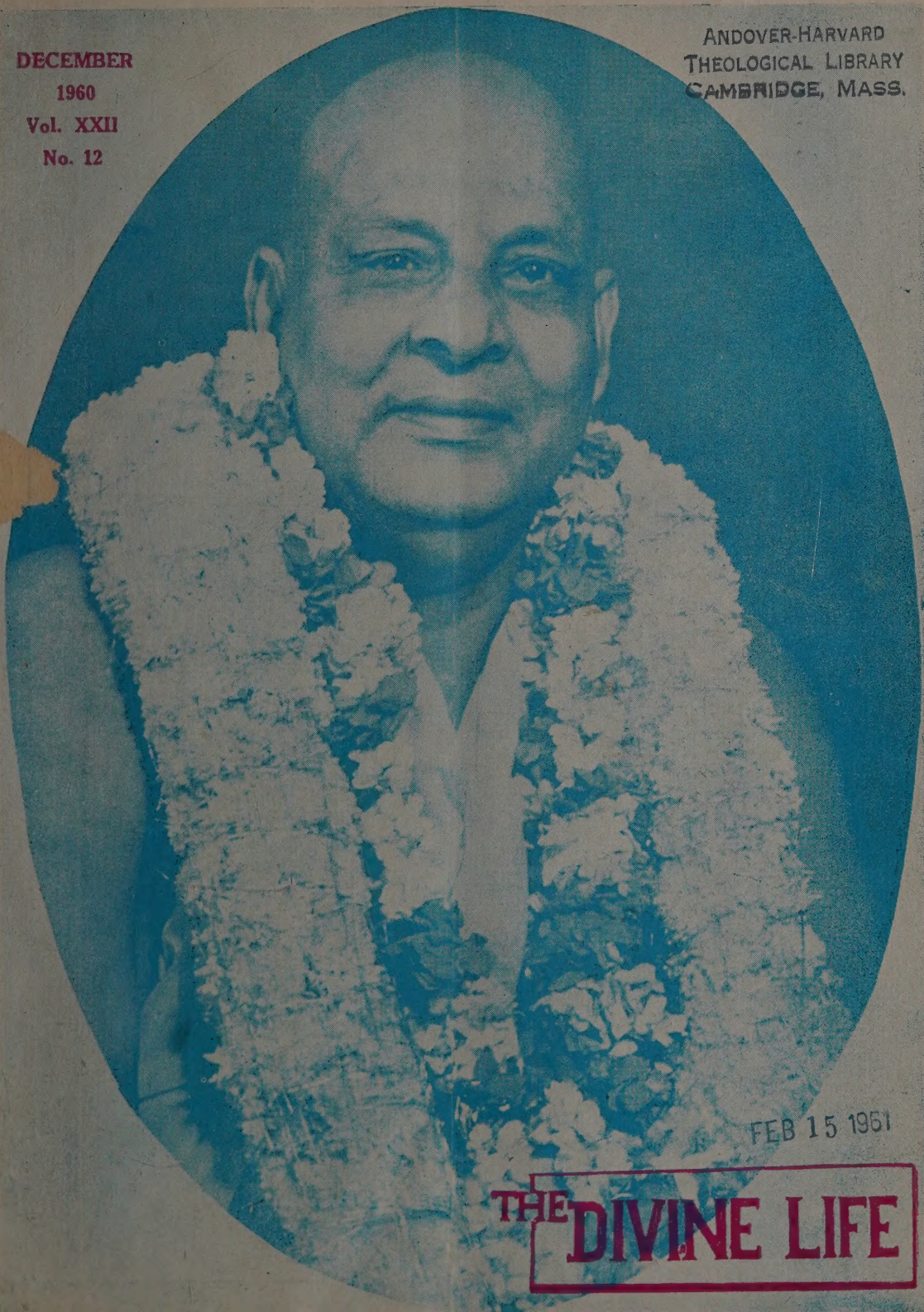

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THE DIVINE LIFE

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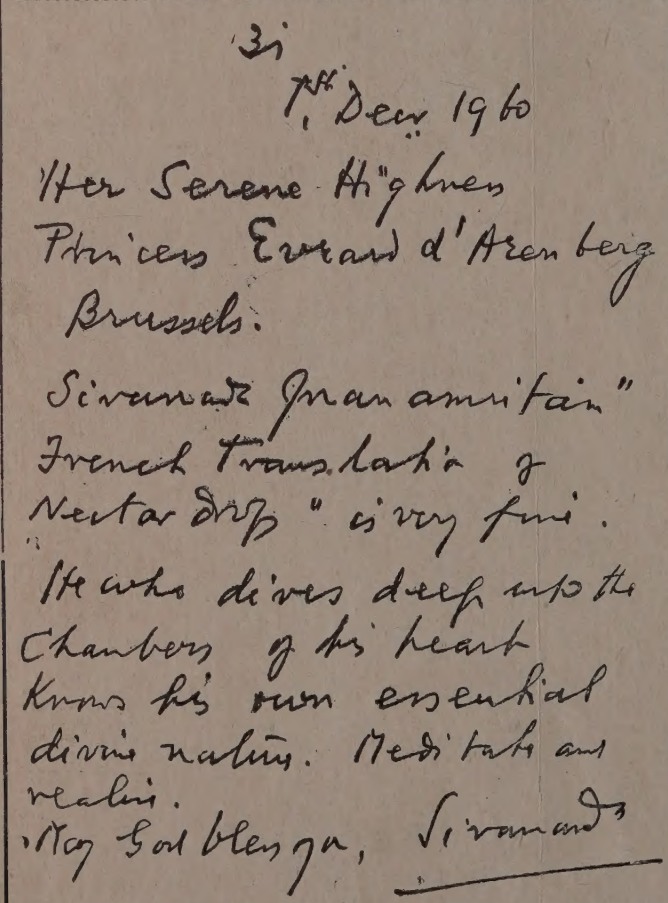

RELIGIOUS CALENDAR

JANUARY

1 Purnima
13 Ekadasi;
Uttarayana Begins;
Makara Sankranti
14 Pradosha Puja
16 Amavasya
21 Vasanta Panchami
27 Ekadasi
28 Pradosha Puja
31 Purnima

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THE DIVINE LIFE

VOL. TWENTY-TWO | DECEMBER 1960 | NUMBER TWELVE

Voice of Jesus

(From the Bible)

He that believeth on me, believeth not on me, but on Him that sent me. And he that seeth me seeth Him that sent me.

I am the true vine, and my Father is the husbandman.

I am the vine, and ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit.

Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me.

Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you.

I am the way, the truth, and the life.

I will not leave you comfortless: I will come to you.

If any man will come after me, let him deny himself, and take up his cross, and follow we. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

For what is a man profited, if he shall gain the whole world, and lose his own soul? Or, what shall a man give in exchange for his soul?

The kingdom of heaven is likened unto a man which soweth good seed in his field.

If ye keep my commandments, ye shall abide in my love.

This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends.

Ye are my friends, if ye do whatever I command you. Ye have not chosen me, but I have chosen you, and ordained you.

If a man loveth me, he will keep my words.

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

Spirit of Christ

(Christmas Message of Swami Sivananda)

The light of Jesus Christ glows within the hearts of all. Some are aware of its presence, and, with its help, attain to the state of blessedness by enblossoming in their lives the ideals of the Blessed Lord. Some yet are unaware of the presence of this spiritual light within, because it is shielded by their egotism and impurities of their minds. But the light is there, all the same, and no one is denied the hope of redemption.

The light of Jesus is the light of the conscience of humanity. It is the light of the highest spiritual idealism. The Christ does not belong to the Christians alone; his is the universal spirit, denying itself to none; his is the gospel of all humankind.

Truth is always very simple; it needs no complicated enunciation; it calls for no metaphysical confusion. Empty yourself, and you shall know the truth; seek, and you shall find; serve, and you shall be purified; give, and you shall be enriched; love, and you shall be fulfilled; aspire, and you shall attain.

It is mainly in the simplicity of life, innocence of heart, humility of spirit and purity of aspiration that you can find the true Jesus within you. You can feel him better in the sighs of the lowly and in the eyes of the suffering, than in the splendour inside a church. You can hear his voice in the murmurings of the brooks, in the whispers of the woods, in the stillness of the night. You can feel his presence in the innocent smile of a baby, in the mother's sense of oneness with her first-born infant.

It is the vanity of human mind, the pirouetting of the intellect, the innate, dominating selfishness in life, that have brought about so much of suffering on one and all. Life, as it is, would have far less complication, if only everyone would think a little less of one's little self. This spirit of self-abnegation, of losing oneself in giving for the sake of others, of innate forgiveness and compassion, great tolerance and tenderness of feeling, that constitute the striking contours of the personality of the Good Shepherd.

A little charity of heart, a little of self-denial, a little helpfulness and understanding, can bring about so much of well-being in oneself and in others. A little devotion to the Lord and trust in Him can fill one with so much of peace. A little purity of mind and aspiration to lead a better life can give one so much of inner fulfilment.

The hovering spirit of Christ is ever ready to come into the aid of man, if only he would open himself unto it. All problems of life set in when one shuts oneself out and does nothing but stonewalling. Selfishness and spirituality can never live together. The good graces in life and material welfare turn into dross if they are meant for exclusive possession. In relieving the suffering of others one relieves the suffering of oneself.

Let us, on this holy day, try to come closer to the spirit of Jesus Christ, cherish it with ardour, faith and devotion, and strive, with renewed zeal, to live in the light of his teachings and spread his universal message all around.

May God bless all. May there be peace unto all beings. May truth triumph over falsehood, justice over oppression, goodwill over hatred, amity over discord, understanding over suspicion, and freedom over slavery.

What Life Has Taught Me

(Sri Swami Sivananda)

It was, I should say, by a flash, as it were, that I came to the conclusion early in my youth that human life was not complete with its observable activities and that there was something above human perception controlling and directing all that was visible. I may boldly say that I began to perceive the realities behind what we call life on earth. The unrest and feverish anxiety that characterize man's ordinary existence here bespeak a higher goal that he has to reach one day or the other.

When man gets entangled in selfishness, greed, lust and hatred, he naturally forgets what is beneath his own skin. Materialism and scepticism reign supreme. He gets irritated by small things and begins to come under stress. In short, man is restless. The doctor's profession gave me ample evidence of the sufferings of this world. I found concrete proofs of the great saying: *Sarvam duhkham vivekinah* (to the discerning all that is phenomenal is fraught with misery).

NEW VISION

I was blessed with a new vision and perspective. I was deeply convinced that there must be a place—a sweet home of pristine glory and purity and divine splendour—where absolute security, perfect peace and happiness can be enjoyed for ever. In conformity with the dictum of the *Sruti* (scripture), I renounced the world, and felt that I belonged to the whole world.

A course of severe self-discipline and penance endowed me with enough strength to move unscathed amidst the vicissitudes of the world-phenomena, and I began to feel the great good it would be to humanity if I could share this new vision with one and all. I called my instrument of work THE DIVINE LIFE SOCIETY.

Side by side, the stirring events during the past decades had their effect upon all keen-minded people. The horrors of the first world war and the possible global catastrophe, and the consequent suffering, touched the minds of the people. It was not difficult to see that the pains of mankind were mostly brought on by its own deeds. To awaken man to his errors and follies and to make him mend his ways, so that he may utilize his life for attaining worthier ends, appeared to be the urgent need of the time. As if in answer to this need, I saw the birth of the Divine Life Mission, a little before the second world war, with its task of rescuing man from the forces of the lower nature and raising him to the consciousness of his true relation to the universe. This is the work of rousing the religious consciousness, the awareness of the essential divinity, of man.

WHAT IS MY RELIGION?

Not by mere argument or discussion can religion be taught or understood. Not by precepts or canons of teaching alone can you make one religious. It requires a peculiar at-one-ment with one's vast environment, an ability to feel the deepest as well as the vastest, and a genuine sympathy with the creation. Religion is *living*, not speaking or showing. I hold that whatever be one's religion, whoever be the prophet adored, whichever be the language or the country, whatever be one's age or cultural background, one can be religious, provided the true implication of that hallowed term, *tapas*, which essentially means any form of

self-control, is brought into practice in daily life to the extent possible for one in the environment and under the circumstances in which one is placed.

I hold that real religion is the religion of the heart. The heart must be purified first. Truth, love and purity are the basis of real religion. Control over the baser nature, conquest of the mind, cultivation of virtues, service of humanity, goodwill, fellowship and amity, constitute the fundamentals of true religion. These ideals are included in the principles of the Divine Life Society, and I try to teach them mostly by example, which I consider to be weightier than all precepts.

TORCH OF DIVINE LIFE

The modern thinker has neither the time nor the patience to perform rigorous *tapas* or austere religious practices; and many of these are even being relegated to the level of superstition. In order to give the present generation the benefit of real *tapas* in the true religious sense, to reveal to them its real significance and to convince them of its meaning and efficacy, I held up the torch of Divine Life, which is a system of religious life suited to one and all, which can be practised by the recluse and the householder alike, and which is intelligible to the scholar and the rustic as well, in its different stages and phases.

This is a religion which is not other than what is essential to give meaning to the daily duties of the human being. The significance of Divine Life is in its simplicity and applicability to the everyday affairs of the ordinary man. It is immaterial whether one goes to the church or the mosque or to the temple for offering one's prayers, since all prayers are heard by the One.

The average seeker after Truth is often deceived by the caprices of his mind. A person who takes to the spiritual path is bewildered before he progresses well on his journey, and is naturally tempted to relax his efforts half-way. Many are the pitfalls, but those who plod on steadily are sure to reach the goal of life, which is universality of being, knowledge and bliss. I have laid great emphasis in all my writings upon the discipline of the outgoing senses, conquest of the mind, purification of the heart, and attainment of inner peace and strength, as suited to the different stages in evolution.

SECRET OF PROGRESS

I have learnt that it is the foremost duty of man to learn to *give*—give in charity, give in plenty, give with love, give without any expectation of consequence (a charitable mental disposition and forgiveness are also 'giving'), because one does not lose anything by giving, but, on the other hand, the giver is given back manyfold. That is the secret of the progress of my Mission. Charity is not merely an act of offering certain material goods, for charity is incomplete without charity of disposition, charity of feeling, charity of understanding and appraisal and attitude to others. *Charity is self-sacrifice in different levels of one's being, without the vanity of self-sacrifice.* Charity, in the highest sense, I understand to be equivalent to *jnana-yajna* ('sacrifice' of sacred knowledge).

Similarly, I consider goodness of being and doing constitutes the rock-bottom of one's life. By goodness I mean the capacity to feel with others, and live and feel without coming in the way of others, and be in a position to act in a way that no one is hurt by one's action and here we must know that even a thought or a gesture constitutes an action. I think that to be good in reality, in the innermost recesses of one's heart, is not at all easy, though

it may appear to be simple as a teaching. It is one of the hardest of things on earth, if only one would be honest to oneself.

MY PHILOSOPHY

There is no physical world for me. What I see, I behold as the glorious manifestation of God. I rejoice when I behold the Reality with "thousands of heads and thousands of eyes and feet" (*sahasrasirsha purusha*). When I serve the people, I see not the people but Him, of whom they are the limbs. I learn to be humble before the Mighty Being whose breath we breathe and whose joy we enjoy. I do not think there is anything more to teach or to learn. Here is the cream of religion, the quintessence of philosophy, that which anyone really needs.

The philosophy I hold is neither a dreamy, subjective, world-negating doctrine of illusion, nor a crude, world-affirming theory of sense-ridden, limited humanism. It is the fact of the divinity of the universe, the immortality of the soul of man, and the unity of creation with the Absolute, that I feel as the only doctrine deserving the highest consideration. The one Reality appears as the diversified universe in all the planes of its manifestation, and, therefore, the aspirant has to pay his homage to the lower manifestations before he steps into the higher.

Sound health, clear understanding, profound knowledge, a powerful will and moral integrity are all necessary parts of the process of the realization of the ideal of humanity as a whole. To adjust, adapt and accommodate, to see good in everything, to try to transmute evil into good, and bring into effective use all the principles of nature in the process of evolution towards Self-realization along the path of an integrated adjustment of the human powers and faculties, are some of the main factors that go to build up a true philosophy of life.

For me philosophy is not merely a love of wisdom but *vital experience and lively possession of it.* In all my writings I have prescribed methods for overcoming and mastering the physical, the vital, the mental and the intellectual layers of consciousness, in order to be able to proceed with the *sadhana* for self-perfection. The self-perfected ones are the *sarva-bhuta-hite ratah* (intent upon the well-being of all beings).

MY CREED

To behold God in every name and form, to feel Him everywhere, at all times, and in all conditions of life, to see, hear, taste and feel everything as the divine, is my creed. To live in God, to melt and to lose myself in Him, is my creed. By dwelling in such union, to utilize the hands, the mind, the senses and the body for the service of humanity, for singing the names of the Lord, for elevating the devotees, for giving instructions to sincere aspirants and disseminating spiritual knowledge throughout the world, is my creed, should you like to call it one.

To be a cosmic friend and a benefactor, a brother of the poor, the forlorn, the helpless and the fallen, is my creed. It is my sacred creed to serve sick persons, to nurse them with care, sympathy and love, to cheer the depressed, to infuse power and joy in all, to feel oneness with each and everyone, and to treat all with understanding and kindness. In my creed there are neither peasants nor capitalists, neither beggars nor emperors, neither males nor females, neither teachers nor students. I love to live, move and have my being in this realm of integral oneness with all.

The first step is often the most difficult one. But once it is taken the rest becomes easy. There is a need for more of courage and patience on the part of the people. One usually hesitates and is frightened. All this is due to the ignorance of one's true duty. A certain amount of education and culture is necessary to have a sufficiently clear grasp of one's position in this world. Spiritual education alone can meet this need. Success is difficult in any undertaking without mutual help. The head and heart should go hand in hand, and the idealistic and the practical aspects should have real integration. To work with this knowledge is Karma-Yoga. The Lord has declared this truth in the *Bhagavadgita*. I pray that this great ideal be actualized in the daily life of every individual. This is not merely a wish; this is a possibility and a fact that cannot be gainsaid. This is to be realized, if life is to mean what it ought really to mean.

[N.B. The above article was submitted, with slight modification, to the Bharatiya Vidya Bhavan, at the request of Sri K.M. Munshi.]

My Concept of Culture

(Sri Swami Sivananda)

We often hear and speak of ancient culture, modern culture, a cultured person, cultured behaviour, and the like, evidently with some faint feeling that it is good to be cultured. This will naturally mean that culture is that which is related to the good, which springs from the good, and also promotes the good.

Without entering into a discussion of the nature of the good, a knowledge of which, no doubt, is essential to have any idea of what true culture is, we may safely say that culture is the result of an understanding, or at least of a real aspiration for an understanding, of the position of man in the world.

Culture is tilling, cultivating, refining, "the working of the ground in order to raise crops," the condition consequent upon the development and strengthening of inherent powers and capacities—physical, mental, moral or spiritual—the transformation of human nature into a methodical structure of proportion and completeness, conducive to and responsible for the peace and happiness not only of an individual but of mankind as a whole. A certain type of education lies at the background of culture. Culture refers to whatever is the best and the highest that is capable of being known.

PURPOSE OF EXISTENCE

We hear so much about the ancient culture of India. And what are the characteristics of this culture? We know that almost every country in the world thinks in terms of power and pelf, while we in India are taught to give more stress on the principles of right morality, and evaluate life in the light of the reality of a universal Spirit existing behind all things. Unselfishness and self-abnegation are placed first, and then the activities of life follow.

The system of education, the concept of values, the rules of society, the aim of politics, the laws of the country, are all emanations from this comprehensive idea of the purpose of existence, which manifests itself in the endeavours for *dharma, artha, kama* and *moksha*—a technique of living an integrated life in every sphere of human activity. There is a spiritual psychology behind education and life.

If we take this pattern of culture as a standard, it follows that the essence of true culture is in its being based on a spiritual sense of values and an integral outlook of life. The assertion of the divinity of man is its heart, and it rests on inner refinement, on the nurture and unfoldment of the spiritual spark in man. Right aspiration is the longing for *atma-swarajya* or freedom in the universality of the Self, attainable through the conquest of the internal and the external nature. Self-realization becomes the goal.

GOSPEL OF LIFE

The gospel of life, is a gospel of non-attachment, of the immortality of the soul, of the ultimate liberation of the soul in the Cosmic. This is the teaching of the all-inclusive inwardness of existence. The indispensability of non-attachment becomes obvious from the concept of the oneness of life, of the unity of the universe. If truth is one, attachment to outward forms is another name for clinging to phenomena and a breach of truth, the inevitable result of which is misery. Culture tends to freedom, and freedom is only in non-personal life.

Unselfishness and inward peace, or at least an effort to achieve this end, should mark the distinctive feature of culture if it should last, and have any permanent significance. Knowledge which characterizes such culture is not mere learning but faith and insight, with an ethical background. This is not possible without freedom of the mind from prejudice and from craving for things that perish.

Culture is synonymous with the blossoming of the faculty of the spiritual consciousness in different degrees, and by stages. Higher than the animal man is the normal man. Higher than the normal man is the good man. Higher still is the saintly man. But, above all, is the divine man or God-man.

To act without attachment, to perform without reluctance one's duties according to the station in which one is placed in society by one's capacity and aptitude and destiny, and to be inwardly unified with the Divine Being, even while devoted to a household life, is what constitutes the way to peace. The *'sthitaprajna'* of the *Bhagavadgita* is the Indian ideal of the highest type of culture.

TRANSFIGURATION

In a general sense, culture includes such processes as bodily training, the discipline of the psychological faculties, the development of the consciousness of right and wrong and good and bad, *etc.*, which go by the names of physical culture, mental or intellectual culture, will-culture, memory-culture, thought-culture, moral and ethical culture, and the like. For culture is a progressive transfiguration of nature, a creative activity of the evolving mind of man to approximate itself to perfection, so far as it is possible for it with the knowledge and energy with which it is endowed at a given level of life.

The individual is neither a body merely, nor only a mind. The human individual, at least, is a composite structure, a complex of physical forces, vital urges, emotional stresses, moral aspirations and rational needs. Nothing that does not comprehend these in its compass or contribute to the training and development of these aspects can be called an integral culture.

Culture is the reflection of the soul in man, and it is complete in proportion as it answers to the original, *viz.*, internal perfection. Pure thought, decent speech, nobility of character, impartial love, truthfulness, honesty, straightforwardness, forbea-

rance—such virtues as these are, therefore, the natural insignia of right culture, which can be regarded as an index of self-fulfilment.

STEPS TO PERFECTION

According to Patanjali, perfection is a state that can be reached by Yoga steps —harmony in the body (*asana*: bodily perfection), harmony in the vital forces (*pranayama*), harmony in the senses (*pratyahara*), and harmony in the mind (*samyama*), which, to realize fully, has to be extended to family, society, nation and the world at large. All this is rooted in ethical discipline (*yama-niyama*). Here we have a statement of the highest conception of culture, and anything else that we say in this regard is only a commentary on this inviolable truth of the very profound relation between man, world and God.

It is now obvious that true culture is impossible without one's having a definite aim of life. Hindu scriptures speak of four aims—*dharma, artha, kama* and *moksha*—referring to the moral, economic, vital and spiritual values that govern our very existence every moment. Here is a complete scheme of life, the anatomy of the background of a permanent culture.

The principle of *rita* and *satya* (both terms meaning 'truth'), as enunciated in the *Rig-Veda,* should be enough to enable us to mould ourselves into any pattern of culture. For *rita* is the unalterable law of the unity of the cosmos, and *satya* is its relative manifestation in life, which takes into consideration the evolutionary structure of creation and the law of action and reaction that regulates it.

The range of this *satya* as the determining power in creation is wide enough to include all the laws of the world. In the moral realm it can be crystallized into the 'categorical imperative' of the five *yamas* or 'restraints' (*vide*: Patanjali's *Yoga-sutras*).

INNER VALUE

Culture is not diplomatic tactics, shrewdness to put on appearances, or ability to be one thing inside and another outside, in order to suit one's convenience. Culture in not opportunism, weather-cock behaviour, or any kind of refined hypocrisy. Culture is not merely confined in dress, food, gait, gesture, or knowledge of arts, sciences and languages, though these may receive some impact of good taste due to habits engendered by inward regeneration, which is the mark of culture.

Culture is not affectedness of any sort, nor superiority-complex of any kind; for culture is *normal life.* Culture is not also just literature, music and dancing, or sculpture, architecture, painting or drawing, or psychology or mathematics. It is not either the scientific advancement spectacular in the West, not success in taking off from the pull of the earth's gravity, or going into solar orbit, nor the so-called control over nature that we hear so much today, for no control is complete or meaningful without control over oneself.

Culture may include science, art and literature, but it cannot be replaced by these in entirety. Culture is not what is implied these days by the much abused slogan: "rule of the people, by the people, for the people," for culture cannot dispense with Truth, which cannot be identified with the group called "the people," though its common utility is of vital importance. Truth is not a matter of votes by the majority. Truth is not any one stage, or even a few stages, but includes all stages at every stage. Every situation is a universal situation. Here lies the profundity of culture, and this ensures its permanency.

The acquisition of power and material prosperity, recognized as a final aim, is the cause of a deification of individual and social values. But this cannot be the highest aim of life, if only we will think a little more patiently and deeply. The sages of India considered the state of *svarat* or 'self-king' as the ideal. But this does not mean that the Indian ideal is opposed or even indifferent to the social and the individual aspects of the utilitarian good.

Progress is not possible when any stage is neglected or abandoned, for man's being extends from a localized body at one end to the immanent Spirit at the other, and all that lies between these is, also, equally essential for the onward march. Ancient Indian culture can be preserved while recognizing the value of the present-day needs for reorientation. Culture is not of the East or the West, but of humanity.

Ideals of Everlasting Value

(Sri Swami Sivananda)

The whole world is one family; there is only one parentage of mankind, that of God. There is only one caste, that of humanity. There is only one creed, that of unselfish love. There is only one brotherhood, the brotherhood in the consciousness of the spirit immanent in all. There is only one fundamental duty, that of Self-realization.

Love is the greatest healing power in the world. Love is the law of life. Love can hope where reason would despair. Love thinks of no evil, asks nothing for itself in return, imputes no motive, and sees only the bright side. Love is selfless service, mercy, compassion, fellowship, helpfulness, understanding, tolerance and goodwill. Without love there is no God; without good there is no love.

Truth is the basic law of life. Truth is a means and the goal ultimate. Truth is justice, fairplay, adherence to the fundamental laws of ethics or right conduct. Truth is God and God is truth. Truth is the law of life; falsehood is the law of death. Practice of truth is the greatest penance. Truth is the law of unselfish love for the individual and the world alike. Any deviation from the path of *rita* or truth, any compromise or compliance with an indirect untruth, is a breach of truth.

Humility, faith, devotion, spirit of service and accommodation, egolessness, desirelessness and sacrifice of the little self, are the marks of those who abide by the laws of truth and love. Truth and love do not clash with each other. When truth inflicts violence or injury on an individual, it ceases to be truth. If the misapplication of truth and non-violence promote cowardice and encourage injustice, they become untruth and violence.

Freedom from any kind of slavery is one of the noblest ideals of life. Slavery to one's senses, vanity and the ego, is the worst form of slavery. Freedom from the slavery to the body, mind and senses, is the highest freedom. Freedom has a wide connotation. It is only in the sunshine of liberty that the human spirit, with all its creative aspects, can flower into the loveliest blossom. But without restraint, either voluntary or imposed, freedom becomes a curse. There is nothing as vicious as mob passion. The standard of freedom is regulated by the dictum: the maximum good, in general, and the least harm to the least few.

Asoka: A Pioneer of World Peace

(Dr. Radha Kumud Mookerjee, M.A., D.LITT., M.P.*)*

It is now agreed on all hands that the problem of problems, which faces mankind today, is its integral unification in ties of a universal brotherhood, springing out of a living sense of its fundamental unity underlying its bewildering diversity of races and religions. This sense of unity is the only conceivable foundation of world peace, for "war begins in the minds of men." There lies the root of conflict.

The present-day world is torn by divisions of various descriptions, political, economic, social and cultural, as the ultimate products of differing and conflicting ideologies and ways of life. As a student of India's culture through the ages, I consider it proper to speak in terms of facts, realities and tangible accomplishments, which constitute a part of India's contribution to world peace and unity, while giving the example of a great Indian, whom H.G. Wells has judged to be the greatest king of history, Asoka, who ruled as far back as 270-235 B.C., over a Greater India, which extended from the borders of Persia up to Ceylon in the South, and, thus, far beyond the geographical boundaries of the undivided India of recent days.

REPUGNANCE TO WAR

Asoka took to his mission in life too seriously, so as to unfold his scheme in terms of its results and avoid all metaphysical speculation, barren theory, and brave platitudes. He was so far ahead of his age that he considered war or violence as the greatest scourge of mankind, and proposed its immediate abolition by legislative proclamation within his dominion.

Asoka outlawed war in his empire as an unmixed evil, after experiencing its horror, which he himself had inflicted by his violent conquest of the land of the brave Kalingas, who had remained unconquered through the ages. The Kalingas fought to a man in defence of their liberties and their hearths and homes. Their heroism was crushed by the imperial aggressor, colossal carnage and causing casualities estimated by the conqueror himself at "150,000 captives, 100,000 killed, and many more—several hundreds of thousands—ultimately succumbing to the wounds of war."

The result of this bloody war and the sweeping suffering it inflicted upon an innocent people by its overwhelming violence, was that it effected a complete revolution in the author of this violence himself. The conqueror remained to be conquered by his own conquest. Asoka now reacted completely from his career of violence to the extreme of non-violence as his 'religion.'

THE KALINGAS

The great king was pierced by profound pain and remorse for his sins of bloodshed, and his mental uneasiness was aggravated by his realization that he was ultimately responsible for the following enormities, *viz*: (1) that he forcibly robbed a patriotic and heroic people of their independence, which they so bravely defended; (2) that the Kalingas were not barbarians to be forcibly subdued and civilized, but were a highly cultured people, as seen in the discipline and purity of their domestic life, sweetened by affection; and (3) that Kalinga society had attained a high level of morality, marked by respect for rank and age and for parents and teachers, by proper treatment of friends, acquaintances, comrades, relatives, servants and dependents, and, above all these virtues, the fundamental virtue of a steady devotion to moral life.

Kalinga society was a cultured society. It was based upon the family, and the cultivation of domestic virtues in a co-operative life, whereby the affliction of one member would mean that of the whole family to which he belonged. Thus it was that "the suffering caused by the war to the soldier on the front meant that it was the common suffering of all his relations, friends, ac-

quaintances and helpmates, bound together in ties of affection."

INTERNATIONAL OUTLOOK

Contemplating the total suffering thus caused by the war to both the combatants and the non-combatant civilian population, making up the common joint family, Asoka, in an outburst of emotion, stated that now he felt that "even a hundredth or a thousandth part of this suffering would be beyond his endurance, as extremely painful and grievous."

But Asoka was not merely the pioneer of peace within his own dominion in which war was abolished by a royal decree (Rock Edict XIII). With his international mind, and catholic and cosmopolitan spirit, he thought that it was his duty to serve mankind by extending his message and mission of peace to select foreign countries, with which he cultivated friendly relations. These countries were then ruled by the following kings as his contemporaries, *viz*:

(1) Antiochus II Theos, of Syria (261-246 B.C.),

(2) Ptolemy II Philadelphos, of Egypt (285-247 B.C.),

(3) Antigonos Gonatas, of Macedon (278-239 B.C.),

(4) Magas, of Cyrene (300-258 B.C.), and

(5) Alexander, of Epirus, who lived upto 258 B.C.

All these western kings were called by Asoka in his Inscription (RE XIII) by their Indianized names, *viz.*, (1) Amtiyoka, (2) Turamaya, (3) Amtikini, (4) Maka, and (5) Alikasundara. They were jointly alive up to 258 B.C.

MISSIONS OF MERCY

It was at the cost of the Indian exchaquer that Asoka, in a supreme spirit of internationalism, fitted out and despatched to these five European, Hellenistic states two sets of his foreign, pacific missions. The first was a mission of mercy, a medical mission, charged with the duty of extending to these countries measures of relief of suffering of both man and animal (*manushya-chikitsa* and *pasu-chikitsa*, as they are called in RE II of Asoka).

It may be noted that this healing art on those days was most highly advanced in India, and Asoka's measures for the treatment of diseases included the despatch of qualified medical personnel, equipped with stores of medicine derived from the Indian medicinal plants, then known and cultivated in special botanical plantations as sources of medicine in their "herbs, roots, and fruits," upon which depended the success of Ayurvedic medicine.

Asoka states in one of his Edicts that these medicinal plants were to be obtained from where necessary, even by import from other countries and acclimatized in India, in case they were not indigenous. It was the duty of the state to promote these medical plantations as sources of the medicines described in the medical treatises of Charaka and Susruta. The king also found reason to congratulate himself on the progress achieved in foreign countries by his medical missions in their humanitarian work of relieving suffering.

MORAL MISSIONS

But apart from these medical missions of relief, as means of promoting the spirit of universal brotherhood and peace, Asoka extended his work for world peace by organizing moral missions to directly preach the gospel of universal fellowship and the fundamental unity of mankind. These moral missions were charged with the duty of popularizing among foreign peoples Asoka's doctrine of *dharma-vijaya*, or the conquest through *dharma* or morality or righteousness, cultural conquest, the triumph of truth, the force of law subduing the law of force (as adumbrated in RE XIII).

Asoka did not believe in the military conquest achieved by force and violence, and in the extension of his empire by aggression. He believed in moral conquest—conquest of hearts. conquest by love, winning the willing allegiance of the people converted to his creed of universal

peace and brotherhood, and thus extending an empire of thought, the kingdom of righteousness, knowing of no geographical or national frontiers.

It was a matter of gratification to Asoka that he lived to see the progress achieved by both his medical and moral missions in foreign countries, in their laudable work of international service, against such odds as the physical difficulties of travel to these remote countries in a pre-mechanical age. These were solved by an undaunted spirit of enterprize and adventure, rare even in modern times, in spite of the latter having many facilities for travelling and voyages of exploration. Asoka thus worked for world peace in ways which mark him out as a pioneer in that field, and which presents to this day difficulties that challenge the collective wisdom and statesmanship of the world leaders.

Saint Tayumanavar

(Sri K. Ramachandra)
[Editor, Religious Digest, Ceylon]

It is almost impossible, in a brief paper like this, to do justice to the invaluable contribution made by the great seer, Tayumanavar, to spiritual thought. He was a sage, saint, mystic, poet, scholar, and Yogi—all combined in a unique way. Nay, he was also a great prophet of unity and harmony, with a vision that saw clearly the changing attitudes of the world's great religions towards one another, which was to mature in two centuries after his time. He was undoubtedly the most eminent of all the saints the Tamilnad gave birth to, in that his teachings had a universal outlook, and were meant for humanity as a whole. He lived his life in cosmic consciousness. The inspired and inspiring hymns, which indicated his own life and the high spiritual levels reached by him, have an appeal to posterity for their own spiritual welfare.

The life of Tayumanavar was comparatively short. We have no definite information of the date of his birth. He was born during the reign of Vijayaranga Chokkanatha, who ruled for twenty-seven years from 1704 A.D., with Trichinopoly as his capital. The full-moon day of the Tamil month of *thai* (January-February), 1742, is recorded as the date of Tayumanavar's passing away.

POET-SAINT

The life of a saint is in itself the object lesson and a message to the world. What he says and writes is not in the spirit of a teaching but rather the outpourings of his own contemplation. But we see in them the message in accordance with our own receptivity. The psalms of Tayumanavar are among the most precious gifts of eternal value to the spiritual literature of the world. The saint was a poetic genius of the highest order. His love for his *guru* and Lord Siva fused his profound scholarship and deep devotion into a flame, which gave new new light and life to the devotional schools of Tamilnad. The message of his psalms appeals to the ordinary devotee as well as an advanced Yogi. They cover the entire field of Devotion, Wisdom and Yoga. In some of the poems, the poet speaks from the level of his humanity, and in others from his God-consciousness or cosmic consciousness, following the example of the medieval Saiva saint, Manickavachagar of Tiruvachakam fame. And thus we find in them the fulfilment of St. Paul's statement: "The first man is of the earth, earthy; the second man is the Lord from the heaven."

In giving expression to the soul's relationship with God, the poet-saint has used love-imagery as found in the compositions of many mystics of both East and West. Yogi Shuddhananda Bharati eulogizes Tayumanavar's poems as "Tamil *Upanishads*." He writes: "Fourteen hundred and fifty-two songs and psalms are ascribed to him. Ten songs a day deeply meditated upon will purify the mind. Light will dawn on the path. In short, he is an ocean reconciling *vedanta* and *siddhanta*.

His poems constitute *Upanishads* in Tamil."

One of the most important and impressive aspects of Tayumanavar's genius is his ability to distinguish the components of a concept without actually separating it into parts, to combine faith with reason with benefits to both, and to harmonize *advaita* (monism) with *dwaita* (dualism) without conflict.

UNITY IN DIVERSITY

The mystery of God has baffled the human intellect since time immemorial, and He shall remain the supremely Mysterious One, even after all the scholars have written their lengthy commentaries, and the philosophers and theologians have had their say on the subject. The very first poem in Tayumanavar's collected works deals with this important and eternal question in a unique manner. The issues involved are raised as questions and answered in a way which indicates the universality of the poet's mind, and the devotional fervour of his heart.

Addressing the final session of the Chicago Parliament of Religions, on 27 December, 1893, Swami Vivekananda declared that holiness, purity and charity were not the exclusive possessions of any church in the world, and that every system had produced men and women of the most exalted character. "In the face of this evidence," he said, "if anybody dreams of the exlusive survival of his own religion and the destruction of others, I pity him from the bottom of my heart." One hundred and fifty years before this significant declaration was made, St. Tayumanavar sang:

The creeds in conflict know in common
One, only God, Almighty Thee;
To each according to his need
Thou hast chosen
To appear distinct, without a difference.
All creeds roll, as rivers to the sea,
To Thee, O Ocean of Vast Silence.

SPIRIT OF UNIVERSALITY

In another place, the saint sings of God as "helping from behind the scenes the progress, separately, of the various systems of all religions." The following observations from the facile pen of Dr. S. Radhakrishnan read like a beautiful commentary on Tayumanavar's Ideal of Universality:

"The Light of Eternity would blind us if it came full in the face. It is broken into colours so that our eyes can make something of it. The different religious traditions clothe the one Reality in various images, and their visions could embrace and fertilize each other so as to give mankind a many-sided perfection.

"The spiritual radiance of Hinduism, the faithful obedience of Judaism, the beauty of Greek Paganism, the broad, catholic outlook of Jainism, the noble compassion of Buddhism, the vision of divine love in Christianity, and the spirit of resignation to the Sovereign Lord of Islam—all these represent different aspects of the inward life, and projections on the spiritual plane of the ineffable experience of the human spirit."

SAVIOURS OF HUMANITY

The noble work of unity and religious harmony, initiated by Tayumanavar, was continued in the nineteenth century by Sri Ramalinga Swami, and later by Sri Ramana Maharshi, and now Swami Sivananda is holding aloft the torch of world-wide spiritual integration.

"If this world is to be saved," writes Rev. Lumsden Barkway, Bishop of St. Andrews, "it can only be by the intrusion of another world into it—a world of higher truth and greater reality than that which is now submerged by the overwhelming disharmonies and sufferings of the present time." It is only saints and sages that can show us the path to this "higher truth and greater reality." They are the salt of the earth. They are the purifiers and sustainers of society. In short, they are the saviours of humanity, irrespective of race, religion or clime.

[Summary of a lecture given at the International Congress of the History of Religions, held at Marburg University, in West Germany, last September.]

Philosophy of Gurudev

(Sri Swami Venkatesananda)

"Man is essentially divine": is the central theme of Swami Sivananda's philosophy. His own life, his philosophy of life and his teachings, have all been built on this foundation. He boldly proclaims that the end and aim of human birth is to realize this great and ennobling truth. Swami Sivananda pleads for an integration of the entire personality of man, so that he lives up to this truth, understands this truth, realizes it, and expresses it in his every-day life. Such a life he calls the Divine Life.

This process achieves a two-fold purpose. On the individual who leads the divine life it bestows salvation. On humanity, in general, it bestows prosperity and peace. For, it transforms the nature of man, sublimates his desires and diverts his gaze. The man to whom matter is all, and spirit is non-existent, grabs the goods of this world; society made up of such men is naturally torn by strifes generated by lust for power, position and pelf.

PORTRAIT OF REAL MAN

When the gaze of man is diverted from matter to spirit, he endeavours to perfect himself, to be good and to do good, in order that he may realize his essential divine nature. He [becomes] a man of peace, for only in the peace of his inmost being can he realize his divinity. He promotes peace and commonweal. He does not grab. He gives, shares what he has with others. He loves all because he knows that all are essentially divine, that in truth all are one. This love flows from him as dynamic service of all. It is, therefore, easy to see the hidden springs of Swami Sivananda's vital teaching: "Serve all. Love all. Give. Share what you have, with others."

Though man is essentially divine, why is it that very few people realize this? At times we feel we are divine; at times we behave as human beings should; and at others, we are no better than animals. Why? It is because the truth is veiled by ignorance. Man has forgotten his divine nature. Hence, the urgent need to remind man of and to draw his attention to this truth. This, naturally, Swami Sivananda has taken upon himself as his life's mission—dissemination of spiritual knowledge. This knowledge must be broadcast and made available to every man and woman all over the world.

UNFOLDMENT OF DIVINITY

Intellectual appreciation of man's divine nature is not actual experience of it! It is the first step. It must sink deeper and become part and parcel of our very being. Otherwise, it will evaporate at the slightest provocation. Swami Sivananda, therefore, insists that, by a systematic practice of meditation, coupled with selfless service and charity, this truth should be experienced and expressed in our daily life. Hence, the motto of which he is the author: "Serve. Love. Give. Purify. Meditate. Realize."

Next to ignorance, inertia is our worst enemy. This moral and spiritual inertia is the residual after-effect of our own past evil actions. Swami Sivananda recognizes this as the very antithesis of spiritual life. The divine is dynamic, too. It is light. It is life. It is supreme happiness. He who seeks to be divine, will have these and share these with the entire mankind.

SPIRITUAL INERTIA

Spiritual inertia blinds man to his own essential divine nature. And, the world of matter immediately attracts him. He regards this world as the only reality, with the disastrous consequences of self-aggrandizement, greed, hatred of others who also ask for a share of the world's goods, and disharmony within and without. If this spiritual inertia is removed, the very same man will take a lively interest in the spiritual quest; he will become less and less worldly and, therefore, less and less of a menace to society.

By advocating untiring, dynamic, selfless ser-

vice of humanity, Swami Sivananda endeavours to remove this spiritual inertia in man; and he brings the seeker after truth to the path of action, and saves the layman from his own worldliness. The seeker comes out of his seclusion or self-imprisonment. In dynamic service of humanity, he endeavours to express his own divine nature. Service purifies his heart. His good and noble actions act as the best antidote to the poison of latent evil tendencies. Soon he realizes that the God present in his heart is also present in the hearts of all beings; that God is the Indweller and also the omnipresent Being.

MORAL FORCE

The layman's spiritual inertia is removed by the seeker's example and precept. At the same time, he is asked to be good, to do good and to follow systematic spiritual practices which lead him step by step to the goal. By thus bringing together the spiritual aspirant and the layman, Swami Sivananda creates a world-wide moral force, which promotes individual salvation and the peace and prosperity of society.

With the conquest of inertia, the greatest impediment is removed. But man is still not out of the woods of undivine forces. Swami Sivananda exhorts man, therefore, to carry the lamp of discrimination with him. That light dispels the darkness of wrong understanding. Swamiji reminds us that we are all but instruments in the hands of God. This should be constantly borne in mind. It will save us from becoming vain and egotistic, and from thus forfeiting our salvation.

It will also enable us to be true benefactors of humanity, for, as instruments of God, we shall serve humanity without being swayed by prejudices, or the opposing forces of attraction and repulsion. We shall not work with selfish motive, for gaining a personal reward. To be an instrument in the hands of the Divine is reward enough. Secondly, Swamiji asks us to remember that the world is indwelt by God, that God is the substratum of the world, that God dwells in all.

Therefore, our attitude, when we serve humanity, is to be one of worship of this omnipresent Divinity. We are to be thankful for being given an opportunity to serve humanity. We shall not waste a single thought on what rewards that service may bring us. All experiences that we are subjected to, we shall greet as God's own gifts, calculated to ennoble our spirit.

Swami Sivananda emphatically declares: "The world is a vast school in which the soul learns its lessons, through various experiences." This immediately lifts a heavy load from our head. We are not oppressed by trials and difficulties, sorrows and pains. We take them lightly; our main concern is to do our duty by God who dwells in us and who dwells in the hearts of all beings in this world. Hence we are at once, and for ever, happy.

Swami Sivananda concentrates all his attention on the transformation of the individual. Individuals constitute society, the nation and the world. The strength of the chain is in its weakest link." Every individual has to be awakened to his essential divine nature and helped to realize it. The society composed of such individuals will naturally be peaceful and prosperous.

DIVINE LIFE

This is the path. In his characteristic way, Swami Sivananda gives us, in his numerous books, practical instructions for the realization of this truth. Divine life is divinizing life—spiritualization of all activities. No man can be a saint for an hour a day and a sinner during the others. Therefore, Swami Sivananda pleads for the integration of our personality and spiritualization of our entire life.

This is divine life which is universal in its appeal, and intensely practical in its application. The thesis is as old as time, and is the fundamental basis of all religions and the teachings of all the prophets of the world. But, the presentation is new; the synthesis is new. Swami Sivananda's

philosophy is at once practical, delightful and fruitful. May we all realize the Truth here and now.

[The above article is published by courtesy to All-India Radio, and was broadcast by its Hyderabad and Bangalore stations.]

Practical Idealism of Sivananda

(Justice V.D. Bhargava)

Speaking on the occasion of the inauguration of the Sivananda Study Centre at the Allahabad University, on October 10, Justice V.D. Bhargava, a judge of the Allahabad High Court, said:

Swami Sivanandaji is a great living sage who has been showing the divine path since more than three decades. Although he has renounced the world and has been devoting his time in *sadhana,* he has not neglected the practical aspect of religion. At his *ashram,* in Rishikesh, medical aid is given to the sick and food is served to a a large number of persons. He has been serving mankind chiefly through the dissemination of spiritual knowledge, by means of his books, journals and personal guidance.

Swamiji is a practical Vedantin. He does not insist on giving up one's worldly duties and run away to the forest for God-realization, which is the highest purpose of human birth. He asks us to do our duties in the right spirit, as worship unto God, and without expectation of reward and attachment. If success is achieved, well and good; if we have failure, we need not despair. We should remain unaffected by the results of actions; yet we must perform our duties wholeheartly and efficiently.

Generally, people have a notion that if they have repeated the name of God for a certain number of times or have read a few verses from the sacred books everyday, they have done all that was needed, no matter even if their dealings in daily life are far from truth and honesty. They seem to be under the impression that religion is confined within the four walls of temples, churches or mosques. Mere repetition of God's names or mechanical performance of certain rites, while the mind dwells on sense-objects or the mundane affairs of the world, instead of on the thoughts of the Divine is of little use.

It is these puerile ideals that are responsible for the degenerated condition of society. It is really a matter of shame for us that nowadays it is almost impossible to expect commercial integrity in our country, which had, in the past been the torch-bearer of truth, honesty and moral and spiritual values. There must be absolute integrity in personal and public life. Perhaps the unsatisfactory condition of our society is due to the fact that either we do not adequately get religious and moral teachings, or whatever little we get fails to have a lasting effect on the people.

Students of the universities and colleges who are going to be the future leaders of the country and take up heavy responsibilities in various fields, should make the best use of their student career. They ought to devote their spare hours in deep and cogitative study of the scriptures or books of ethical and spiritual value, instead of wasting their time in going to picture-shows or indulging in idle gossips. Going through religious texts like the *Gita* and the *Ramayana* once or twice is not enough. Every time you dive deep into them, you will find some new jewel appearing afresh.

Whatever be the field of our activity, we must perform our duties in the best possible manner. But the trouble with all of us, whether we are the employers or the employees, teachers or students, father or son, we wish to press for our own rights alone, without considering our responsibilities or the rights of others. We seldom stop to consider and find out the nature of our duties. This tendency has led to all forms of unrest in society. If all of us perform our duties

[*Left*] Dr B. Ramakrishna Rao, Governor of Uttar Pradesh, accompanied by the members of his family visited Sivanandashram sometime ago. [*Above*] Governor Sri Prakasa, of Maharashtra, was also received by Swamiji recently. Son of a great scholar and educationist, Sri Prakasa, has proved himself an ideal governor in three States. He discussed with Swamiji the present-day conditions of the students in the country, and stressed the need for the inculcation of spiritual values in their idealism, to which Swamiji fully agreed, and showed the Governor the recent publication *Religious Education*, specially prepared by the saint for this purpose. The Governor asked Swamiji whether he agreed that God-realization was possible in and through an active life in the world. Swamiji replied in the affirmative, and cited the examples of Mahatma Gandhi, Madan Mohan Malaviya and others, who, he said, were highly evolved souls and led a saintly life, even though they were busily engaged in the day-to-day affairs of the world. Service of the people to them was service of God and a process of God realization, said Swami Sivananda. The Divine Life Society has also the same ideal

INAUGURATION OF SIVANANDA STUDY CENTRE AT ALLAHABAD UNIVERSITY

The Sivananda Study Centre was inaugurated by Dr. Sri Ranjan, Vice-Chancellor of the Allahabad University, on October 10. The group photograph, taken on the occasion, shows (*from left, sitting in chairs*): Sri Ram Shankar Singh; Dr. Mohammad Hafiz Syed; Sri O.P. Gupta, Registrar; Dr. Sri Ranjan, Patron of the Study Centre; Dr. Chou Hsiang-Kuang, President; Mrs. Saraswati Ranjan; retired Justice Kamala Kant Varma; Kumari M. Harlekar; Kumari Minoti Roy, Secretary; and Sri B.M. Nagar.

in a right manner, our rights are protected automatically. This point has been well emphasized in the life and teachings of Swami Sivananda.

The best way we can honour and express our love to the great personality of Swamiji is by selecting one or more qualities found in him and living upto them always. We should not neglect self-examination. As an aid to rapid progress in self-improvement, Swamiji suggests the maintenance of a spiritual dairy in which we may note down our progress or otherwise, at regular intervals. This will go a long way in helping us to eradicate our bad qualities. Let us hope that more and more persons will come in contact with Swami Sivanandaji, and by following his teachings attain lasting peace and happiness.

(Reported by Sri Mahavir Prasad Tandon)

What Should Be One's Attitude to the Guru

(Mrs. Saraswati Ranjan)

Prof. Chou Hsiang-Kuang one day came to my house and asked me to write an article for the Sivananda Study Centre's magazine, which was being brought out for the first time. I am very happy that my first attempt in this direction is in the name of the great sage, Swami Sivananda. The Study Centre is a sacred organization recently formed in the Allahabad University (of which my husband, the Vice-Chancellor, is the Patron). So, I think, I should rather write on what should be our attitude to the Guru.

There are so many Gurus in the world, but it is very difficult to find a real one. Guru is the Guide—one who shows the right way to salvation. Step by step, he leads the spiritual aspirants towards the goal of God-realization, while guarding them all the while against the many pitfalls on the path, and training each to lead a life of purity and prayer.

One must have implicit faith in one's Guru in order to have the adequate receptivity to his teachings and grace. There should not be the least trace of doubt or wavering. Once one has accepted a Guru, one should be steadfast in one's faith in him. (This is the traditional ideal in our country.) One's strength lies in one's faith. The grace of God manifests through the grace of the Guru, which alone will ultimately help the aspirant in his progress on the spiritual path.

Dhyana moolam guror murti
Puja moolam guror padam
Mantra moolam guror vakyam
Moksha moolam guror kripa

"The form of the Guru is the root of meditation; the feet of the Guru are the root of worship; the teaching of the Guru is the root of all sacred syllables; and the grace of the Guru is the root of salvation."

We must train our minds to dwell on the teachings of the Guru, and impress them on our subconscious. We are very fortunate in having a great sage, Swami Sivananda, as our Sat Guru. We must follow the path shown by him. We must try to purify ourselves through the practice of his teachings. On Oct. 10, we have started a Study Centre in his name, here in Allahabad *(please see page 427 of the previous issue of 'The Divine Life')*. Let us all bow to Swamiji's feet, and receive the grace of our beloved Guru. *(Adapted)*

I am making a plea for the dunces in this world. Only the conventional school-masters, wedded as they are to their (compartmental) curriculum, think that dunces are low brow. They also are capable of doing great things.

Lord Esher

Questions and Answers

(Answers by Sri Swami Sivananda)

Question : Since you are an advocate of equality, and your teachings do not take into consideration class distinctions, are you in sympathy with Communism?

Answer : I have nothing to do with politics, much less with any Godless creed. I do not believe that religion or religious teachings should have anything to do with politics. I advocate equal vision in the sense that the *one reality* dwells equally in all beings. Names and forms are changing phenomena. Spirit alone *is*. In a relative sense, the whole humanity is the family of God; there is no high or low in His eyes. As such, a spiritual man's attitude should not be narrowed down by any kind of distinction, be it of class, religion, caste or colour.

Question : Has your world-peace movement anything to do with the peace campaigns carried on by the Communists and other Leftist organizations through World Peace Conferences and otherwise?

Answer : As I have already said, politics is not my field. The Divine Life Movement, with which I am associated, is based on universal spiritual principles and humanitarian ideals, and is neither in favour nor against any kind of political organization. World peace cannot be achieved by holding conferences or mass parades, carrying the banners emblazoning slogans of peace. Peace must be found within the heart of man, first.

It is only through the regeneration of the animal nature of man that he can be in peace with himself and with others. Individuals comprise the community, the nation and the world at large. If more and more of individuals everywhere find peace in their hearts, it is bound to have a salutary effect on the prospects of world peace. Leaders of great and small nations, of course, have vital roles to fulfil in the promotion of this vital concern that is felt all over the world. But "world peace" should not be made a handle of propaganda for serving political or personal ends.

Question : Can prayers cure diseases when doctors fail? Is it true that more things are wrought by prayers than the world could dream of?

Answer : Doctors and medicines are only instruments in the hands of God. Unless God wills, none can cure, or get cured. Man should do his best, with initiative, enterprize and perseverance, but depend on God's grace for everything. To bear with suffering and accept it as a blessing of God in disguise, is a great wisdom. Prayer invokes the inner potentialities of the individual, which flow only from God, and they *can* certainly work miracles.

Question : How is it that we see that many wicked persons flourish in this world, and the good souls suffer? Why is God merciful to some, and heartless to some else?

Answer : This is an age-old question, as old as the world itself. The great Bhishma shed tears when he was on his death-bed. When questioned why he cried, he replied that the Pandavas were great devotees of the Lord and always abided by the laws of *dharma*. Above all, the Lord was constantly with them in the form of Krishna. And yet they underwent so much of suffering.

Some wicked persons do flourish in this world of hypocrisy, but it does not mean that they are free from suffering. The really good souls do not suffer as much as the "flourishing" wicked ones, for peace is in the hearts of the former. To be able to abide by the ideals they hold sacred is by itself a great cause of happiness. Welfare and misery of the people can only be explained in terms of the law of *karma*.

Good persons suffer because of the mistakes they had committed in their past incarnations, that were left to be borne out in this. Wicked

persons, who seem to be well off, are now reaping the results of their past good actions, but will have to pay the price of their present ones, later. It is the law of *karma* that lifts God above all good and bad conditions of man. If God were made responsible for the material state of affairs of the individual or the enjoyment or suffering of man, then God would cease to be God, for a partial God, dishing out favours to some and withholding them from others, is no God at all.

Vivekachudamani

(Sri Swami Narayanananda)

कर्तृत्वभोक्तृत्वखलत्वमत्तता-
जडत्वबद्धत्वविमुक्ततादयः ।
बुद्धेर्विकल्पा न तु सन्ति वस्तुतः
स्वस्मिन्परे ब्रह्मणि केवलेऽद्वये ॥५१०॥

510. Doership, enjoyership, wickedness, drunkenness, dullness, bondage, and liberation—these are all conditions of the intellect, and are not in the real Self, the supreme Brahman, the one without a second.

Commentary: Doership and other attributes described above are the results of the differentiating principle called the intellect or *buddhi*. Intellect being a finite instrument, its scope of understanding is limited, and cannot comprehend the transcendental reality, which can be realized only through the opening of the eye of intuition. In the substratum there is no change, no attributes. It is like the pure white canvas on which the phenomenal world is painted. It is like the ocean in which waves rise and fall. It is like the earth on which cities rise and decay into ruins. Yet, ultimately, the reality is unlike anything that is visible or conceivable, because the finite can never fully conceive of the infinite. But it is the only one that is eternally stable and, therefore, the substratum of all.

सन्तु विकाराः प्रकृतेर्दशधा शतधा सहस्रधा वापि ।
किं मेऽसङ्ग चितस्तैर्न घनः क्वचिदम्बरं स्पृशति ॥५११॥

511. Let there be changes in nature in tens, hundreds and in thousands of ways. What does that matter to me. The clouds can never touch the sky.

Commentary: As already said the changing phenomena is the dynamic principle of *prakriti* or nature, and can in no way affect the substratum, the reality, in which all changes rise and fall. Mind is the perceiving instrument of these changes, and, therefore, of the world. The aspirant, who tries to transcend the mind, is not oppressed by the diversity of changing conditions around him.

अव्यक्तादिस्थूलपर्यन्तमेत-
द्विश्वं यत्राभासमात्रं प्रतीतम् ।
व्योमप्रख्यं सूक्ष्ममाद्यन्तहीनं
ब्रह्माद्वैतं यत्तदेवाहमस्मि ॥५१२॥

512. This entire universe, from the undifferentiated principle down to the gross body, appears like a reflection or shadow of the reality, the one without a second, which is as subtle as the sky, and that reality verily am I.

Commentary: The postulation that the universe is a reflection of God or reality is indicated in this verse. The world is not God as it is, in the shape of matter, but is pervaded by God. Matter cannot exist without the supporting substratum of spirit, and spirit is non-apparent without the means of matter. To perceive the spirit one must feel its presence in manifest life, and to attain it one must transcend all phenomena.

सर्वाधारं सर्वतःप्रकाशं
सर्वाकारं सर्वगं सर्वशून्यम् ।
नित्यं शुद्धं निश्चलं निर्विकल्पं
ब्रह्माद्वैतं यत्तदेवाहमस्मि ॥५१३॥

513. The support of everything, that which illumines, that which is the same in all forms,

devoid of duality, all-pervading, eternal, pure immovable, devoid of change—that Brahman, which is non-dual, am I.

Commentary: The ringing note of this great scripture of Sri Sankaracharya is that all changing phenomena, all names and forms, must be transcended in order to identify oneself with, and attain, the only reality, the Brahman, whereupon all that were hetherto impending barriers—the diversified nature, the panoramic universe—appear to be none other than the reality itself, without the limited consciousness or the dual perception of the former. This is the state of Self-realization, the goal of the spiritual aspirant.

Essence of Brahmasutras

(Sri K.S. Ramaswami Sastri)

[Continued from the previous issue]

Adhikarana five (Pada Three, Adhyaya One), Sutras 13 to 22: In the text, *Atha yadidamasmin brahmapure daharam pundarikam veshma,* Dahara refers to God, as he is called sinless, deathless, *etc.* (Sutra 13). In sleep we are said, in a text, to go to Brahmaloka (Su. 14). God supports the universe (Su. 15). The *Mahopanishad* says, *Daharam vipapam* (Su. 16). In the *Kaivalya Upanishad,* the text begins with *Hritpundarikam virajam,* and says, *Umasahayam parameshwaram prabhum trilochanam nilakantham prashantam* (Su. 16).

"Sinless" can apply to God (Su. 17). Latter passages refer to the liberated soul (Su. 18). The soul attains its real nature by realizing God (Su. 19). God is described as "small," as He is realized in the small chamber of the heart (Su. 20). The liberated soul is similar to God, but is yet different from God (Su. 21). The *Smriti* also says so (Su. 22).

Adhikarana six, Sutras 23 and 24: The *Kathopanishad* says: *Angushthamatrah purusho madhya atmani tishthati.* The Being here is God, as He is described as the Lord of all beings. *Ishano bhutabhavyasya* (Su. 23). He is said to be of the size of a thumb, as He is realized in the heart (Su. 24).

Adhi. seven, Su. 25 to 32: The gods also can realize the Parameswara by devotion (Su. 25). They can take different bodies (Su. 26). Though they also have to die, the *Vedas* are unaffected by their passing away, as God created them by uttering Vedic words (Su. 27). The *Vedas* are eternal (Su. 28). Parameswara remembers it at the dawn of a cycle of creation, and teaches it to his son Brahma (*Yo Brahmanam vidadhati purvam* Su. 29). Jaimini says that the gods are not eligible for Madhu Vidya (Su. 30, 31). But Badarayana thinks otherwise (Su. 32).

Adhi. eight, Su, 33 to 39: The Sudras cannot learn Brahma Vidya through the *Vedas,* but can learn it through the *Puranas.* Janasruti was a Kshatriya, though he was called a Sudra as he was not free from grief (Su. 34, 35). A Sudra cannot have Upanayana, and, hence, is not eligible for Brahma Vidya (Su. 36). Satyakama was regarded as a Brahmin, as he spoke the truth (Su. 37). A Sudra cannot learn the *Vedas* (Su. 38, 39).

Adhi. nine, Su. 40: The reference in *Mahadbhayam vajramudyatam* is God, as all are afraid of Him (Su. 40).

Adhi. 10, Su. 41: In the text *Param jyotirupasampadya (Chhandogya),* Uttama Purusha is not Narayana but Siva (Su. 41).

Adhi. 11, Su. 42 to 44: In the text, *Akasohavai namarupayornirvahitah,* the reference is to God, as the Being is said to be immortal (Amritam). The texts differentiate Jiva and Prajna (God). *Prajnenatmana samparishvaktah* (Su. 43). He is called as Pati (Lord). *Sa sarvasya vashi* (Su. 44).

(To be continued)

Ashram News and Notes

SWISS VISITORS

The long-cherished desire of one of the most devoted disciples of Gurudev in Europe, Sri Sivananda-Margarita, was fulfilled when she arrived here on November 13, with a group of twenty-two visitors from the Continent, most of them Swiss nationals, and many being disciples of Swamiji.

Sri Sivananda-Margarita, editor of *Synthese Universelle*, which is published in German and French, has been spreading the teachings of Swamiji in Europe since seven years, through the European Divine Life Society, now at Trogen, Switzerland. She has brought out a number of "Yoga Courses," in French and German, their subject-matter being drawn from the writings of Swamiji. It was through her efforts that this trip of the Swiss group was organized, and in which she was ably assisted by her husband, Mr. Theo Schneider.

The Swiss party was given a warm welcome at Palam airport in New Delhi, on November 12, by the Sivananda Cultural Association and other branches of the Divine Life Society in the capital, which held a few receptions at different places in honour of the visitors. Sri A.V. Kuppuswamy, Sri K. Massand and Sri Bhagavan Das, among others, organized the functions.

The visiting group was composed of spiritual seekers and a few prominent personalities, among whom were Princess d'Arenberg, of Belgium, an important social worker and a noble devotee of Swamiji, who has translated into French *Nectar Drops;* Rt. Rev. Dr. Gebhard Frei, Professor of Comparative Religion at Zurich University; Dr. Hans Naegeli, President of the Swiss Parapsychological Society; Mrs. Katharina Nager, wife of a senior commander of the Swiss Army, and their son, Dr. Frank Nager; and Mrs. Esther Newton, a former actress, from the United States.

Special classes were held for the visitors, two each in the morning and in the afternoon. The Hatha Yoga classes were divided into two groups, and those on general spiritual topics, with *Gita* and the *Yogavasishtha* as the basis, were conducted by Swami Jyotirmayananda. Princess d'Arenberg and Dr. Frank Nager were the interpretors, and, subsequently, Sri Anne Burian, of Vancouver, Canada, now staying as a visiting *sadhak* in the Ashram.

During the evening *satsang*, Sri Swamiji, as usual, guided the programme, and, almost on all days, called upon Rev. Father Frei to conduct brief services. Dr. Frei recited passages from the Bible, mostly in Latin, and sometimes in Greek, and sang inspiring hymns in his prayerful, sonorous voice.

Some of the members of the visiting group made short speeches, on different days, among whom were Sri Sivananda-Margarita, Father Frei, Dr. Naegeli, Dr. Frank, Princess d'Arenberg and Mr. Pitton, the last of whom also gave a demonstration of *yogasanas*.

The evening *satsangs* were embellished by lively Swiss and German songs, in which almost the whole Swiss party joined in chorus. Dr. Nager and Dr. Naegeli also sang popular ditties.

The Swiss party divided into two batches, one of which left on November 25, on a tour around the country, and the other continued their study and *satsang* in the Ashram, scheduled to leave for Delhi on December 9, *en route* to Switzerland.

An "Address of Felicitation" was presented to the Swiss group by the Yoga-Vedanta Forest Academy, on November 24 (the text of which is published elsewhere in this issue).

Sri Swamiji spoke on a few occasions, appreciating the visit of the "Swiss Yogis," as he called them, extolling the good work being carried on by Sri Sivananda-Margarita through the European Divine Life Society, and expressing the hope that all of the visitors would spread the teachings they had learnt here when they went back home, and that they would come back again to this Ashram, which was their "spiritual home."

OTHER FUNCTIONS

The Ashram celebrated the Gita Jayanti on November 29, when a special *satsang* was held in the morning, with *sankirtan, bhajan,* discourses on the teachings of, and recitations from, the *Gita,* and worship of Sri Krishna.

It was on this day of the year, possibly around 900 B.C., that Sri Krishna gave his immortal message to Arjuna in the battlefield of Kurukshetra—a message that has continued to inspire and will serve humanity through the ages to come, as an outstanding, universal and synthetic Gospel of Life and Spiritual Aspiration.

A *homam* was performed in the Viswanath Mandir for peace and welfare in the world, and the *Gita,* was recited non-stop from morning till evening. Discourses on this scripture were also given during the evening *satsang.*

The Dattatreya Jayanti was celebrated on December 3, when a special worship was offered in the Dattatreya Mandir, situated on a hillock nearby the main Ashram premises. One of the crest-jewels among the seers of ancient India, Sri Dattatreya was said to have lived during the time of the Buddha, in Western India, and has ever since continued to inspire countless seekers of truth, as a symbol of renunciation and a practical illustration of the philosophy of the *Upanishads.* His *Avadhuta Gita* is a magnificent work, revealing the glimpses of the highest realization, and is worthy of being a constant companion of all renunciates.

The seventeenth anniversary of the *Akhanda Mahamantra kirtan* was also observed on December 3, with a *nagar kirtan* around Rishikesh and a special *satsang.* No one has been a greater champion of the recitation of the Divine Name than Sri Swamiji, and it was at his instance that, on this day, in 1943, a few days before the foundation of the Viswanath Mandir, the chanting of the sacred *Mahamantra* was begun in the Bhajan Hall, which has since been continuing non-stop, a number of Swamis reciting it, in relays, day and night.

MARRIAGE CEREMONY

The marriage of Dr. Kedarnath Anand, M.A., PH.D. (Cantab), and Kumari Usha, B.A., B.T., was solemnized at a simple ceremony conducted at the Ashram on December 3. The bride and the groom, both from Patna, were blessed by Sri Swamiji.

MUSIC PERFORMANCES

Some of the special music performances given at the Ashram during the month under review were those by Sri V.S. Parthasarathy Iyengar, an artiste of the All-India Radio, New Delhi, who gave some recitals of *karnatik ragas* on *gottuvadyam* (a string instrument like the *veena*), and by the famous instrumentalist, Sri A.K.C. Natarajan, of Tiruchi, who gave a number of clarionet recitals, on November 4 and 8, respectively.

Sadhu Murugadas, well-known *sankirtanist* from South India, did inspiring *bhajan* and *sankirtan,* on November 15 and 16.

VISITORS

The leading actress, Bina Roy, and her actor-director husband, Sri Prem Nath, who is a devotee of Sri Swamiji, were among the visitors to the Ashram.

Mrs. M. Sonderegger, of Berne, is a new visiting-*sadhak* now staying at the Ashram.

The following are the names of the members of the Swiss group who stayed at the Ashram from November 13 to 25: Princess Evrard d'Arenberg, Brussels; Sri Theo Schneider, Trogen; Mrs. Esther Newton, USA; Sri Ernest Prevosto and Sri Claude Jacot, Genf; Dr. Elfriede Fechter, Salzburg; and Sri Diego Hagmann, Mrs. Katharina Nager, Dr. Frank Nager and Dr. Hans Naegeli, Zurich.

The names of the rest of the Swiss group, who left subssequently in two groups, the last being on December 9, were: Sri Sivananda-Margarita and Mrs. Martens-Birmele, Trogen; Dr. Gebhard Frei, Beckenried; Mrs. Glaser, Basel; Mrs. Milli Freimuller and Mrs.

Frieda Savio, Zurich; Miss B. Herrmann, Berne; Sri Edgar Graf and Mrs. Halima Graf, Lugano; Miss Ursula Hugsdorf, Trogen; Sri Jean Pitton, Nyon; and Sri Hans Schweizer, Bubendorf.

'Address' Presented to the Visiting Swiss Group

(By Yoga-Vedanta Forest Academy)

Blessed Immortal Atman,

We are very happy to have you in our midst, in this sacred place, hallowed by the foot-prints of ancient seers and sages, and blessed by the immediate presence of His Holiness Sri Swami Sivananda, eager as we are to forge our spiritual kinship with you all.

In this holy land of India, we are conditioned to feel a unique sanctity and transforming influence in our lofty mountains, the Himalayas, where many of our scriptures were written, and amidst which were cradled our great seers and saints. You, blessed souls, who are also from of a mountainous region, could be no strangers to this unique bond of the human soul with the mountains, and, as such, are close to us, who reside here.

Since ages past, India has cherished nothing more than spiritual unfoldment in her children, tolerance to the divergencies of other people's opinions and cultures, and peace and goodwill for all beings. Violence has been an anathema to the spirit of India, and though wars had been fought on the soil of our motherland and her body was bruised many a time, her soul has always remained unscathed.

We could feel a deep sense of unity with the spirit of your country, too, and though we are the children of one God and inhabit the same world as members of one spiritual family, it is not unnatural that one country could have a special affinity with another.

The traditions of great tolerance and democracy, the longing for peace and aversion to war anywhere in the world, the desire to befriend all and be an enemy to none, to welcome everyone and yet remain neutral in international disputes, are common to both Switzerland and India.

Your deep religious traditions and the patterns of ascetic life and spirit of service that are ingrained in Swiss monasteries, find a similar echo in the deeply religious nature of our people and in many of our *ashrams*.

If many more of the countries in the world would learn from the example of your country the way to keep themselves apart from international power rivalry, while not sacrificing the basic values that make life worth living—the dignity of the human spirit, freedom and the enterprizing endeavour of the individual—then, we venture to presume, there will be much less tension in the world today.

We must say, however, that three things, characteristic of you, we might as well learn to benefit ourselves. It is not that we are devoid of them, but, surely, we are in need of them in a requisite measure. These are precision, punctuality and a pragmatic outlook.

You are famous all over the world for your precision instruments. It is the quality of doing a thing meticulously, painstakingly, conscientiously and with precision, that goes a long way in, not only attaining material progress, but is of vital and indispensable importance in the spiritual life of the aspirant.

So, too, is the case with punctuality. The laggard cannot progress on any path, the least of all on the spiritual path. Punctuality is not a separate trait by itself, but denotes value of one's word and undertaking, a sense of time and responsibility.

It is only the person, possessing a sound commonsense, a realistic outlook and a pragmatic sense of values—not in a selfish, materialistic way, but in a rational, practical manner—that

can achieve real success on the spiritual path. Spirituality does not grow in an ivory tower of one's imagination; it cannot be cultivated in a flux of immature emotions; it can only be built on the bed-rock of a sound mind, a strong will, perseverance, determination, self-discipline.

Every life, in order to be fruitful in a full measure, must have these three characteristics.

We are very happy, indeed, and immensely thankful to Sri Sivananda-Margarita, who has taken so much of pains to organize this trip of yours, and also to her husband, Mr. Theo Schneider, for having ably assisted her in this. We are all aware of Sri Sivananda-Margarita's unique devotion to our Gurudev and the good work she has been doing through the European Divine Life Society, at Trogen.

We are thankful to Princess Evrard d'Arenberg and Dr. Nager, for doing the interpretation here. Princess d'Arenberg is particularly dear to Gurudev for her humanitarian activities in Belgium, through her School of Nursing and other means. She has translated some of the texts of Gurudev into French, which were published through the European Divine Life Society by Sri Sivananda-Margarita. We are grateful to both of them for this.

May we also express our thanks to Reverend Father Gebhard Frei, Professor of Comparative Religion at the University of Zurich, for addressing the gatherings here, reading out passages from the Bible, and giving us his kindly blessings? We are thankful to Dr. Naegeli, President of the Swiss Parapsychological Society, to Mr. Jean Pitton and those who have given discourses and sang lively Swiss and German songs. Indeed, we are thankful to all of you, ladies and gentlemen from Switzerland and those who have joined the Swiss group, for having come to this *ashram* and graciously befriended us with your amiable dispositions.

God bless you all, and we shall be happy should you have the opportunity to come here as often as possible. This is your spiritual home, and, as such, you are always welcome here.

We remain, yours, in the service of the Lord, the students and the staff of the Yoga-Vedanta Forest Academy, Sivanandanagar, Himalayas, 24th of November, 1960.

LIGHT, POWER, WISDOM

(Translated into French and issued by the European Divine Life Society)

AIMEZ TOUT LE MONDE

Aimez tout le monde. Soyez pur. Servez avec Atma Bhava (Le sentiment: tout Cela est Dieu). Ayez le parfait controle de vos sens. Fiez-vous a vous-meme. Aspirez sans cesse a la grace du seigneur.

Ne faites aucune difference entre l'homme et la femme. Quand vous etes en compagnie de femmes, repetez le Mantra: "Ek sat Chit Ananda Atma". (Ceci est un Soi conscient et bienhéureux). Ce meme Atman pui est votre coeur anime tous les corps feminins. L'idee de sexe disparaitra. Vous verrez Dieu en elles.

Sentez que le Seigneur Krishna travaille par toutes les mains, voit par tous les yeux, entend par toutes les oreilles. Chantez comme Radha. Ayez soif de Le voir comme les Gopis. La grace du seigneur Krishna viendra a coup sur. Il est l'immortel ami. N'oubliez jamais cela. Vous Le realiserez.

Other Items of News

UNVEILING OF SANKAR-SIVANANDA STATUE AT UNDRAJAVARAM, A.P.

Rani Sivananda-Kumudini, of Hyderabad, unveiled the twin-statue, made of white marble, containing the busts of Lord Siva and Swami Sivananda, in the private shrine of Sri K.V. Subba Rao Choudhary, at Undrajavaram, on November 14. The function was attended by a large number of monks and devotees from all over Andhra Pradesh. Swami Venkatesananda represented the Headquarters.

After the opening ceremony, a public meeting was held, in which, among others, Swamis Venkatesananda, Karunyananda and Brahmananda, and Messrs N.S.V. Row, P. Ramalingeswara Rao, N.V. Subba Rao and Subramanyam, spoke on the glory of *guru-bhakti*. On the next day, a *homam* was performed and the *prana-pratishtha* of the *murti* was done by Rani Sivananda-Kumudini.

During his visit to Undrajavaram, Swami Venkatesananda also addressed the staff and the students of the Polytechnic at Tanuku. He stayed at Madras for over a month from September 25, during which he spoke on the life and teachings of Gurudev at a number of Branches of the Divine Life Society and other associate-institutions in the city, and also at Vivekananda College, Hindu Theological High School and other educational centres. Swami Venkatesananda plans to proceed to Southern Rhodesia, via Ceylon, by the end of the next month (if his travel papers are ready by then) and eventually to South Africa—to spread the message of Gurudev.

SWAMI KRISHNANANDA'S LECTURES AT ALLAHABAD UNIVERSITY

Swami Krishnananda gave three well-attended lectures at the Allahabad University, on the invitation of the Vice-Chancellor, Dr. Sri Ranjan, on November 7, 8, and 9. The subjects of the lectures were: Goal of Life; Psychology of the Inner Man; and Sure Ways of Success in Life. The texts of his lectures are being brought out in pamphlet form.

'LIGHT OF LIFE'

The first issue of the quarterly magazine of the Sivananda Study Centre at Allahabad University has been published under the title *Light of Life*. It contains many interesting contributions on spiritual topics, based on the teachings of Swamiji, and also some on him. It is priced rupee one per copy, and is edited by Prof. Chou Hsiang-Kuang, Ph.D.

OBITUARY

Swami Vasudevananda, an initiated disciple of Gurudev, who had served the Ashram for thirteen years, the last four being as in-charge of the *Akhanda Mahamantra Kirtan*, attained *mahasamadhi* at Sivanandanagar, on the Vaikuntha Ekadasi Day, on November 29, suddenly after a collapse. He was 70.

Also Swami Vasudevananda, another initiated disciple of Gurudev, who had served the Ashram for four years, the last two being as a hard-working and conscientious Cashier, attained *mahasamadhi*, just two days after handing over the charge of his Department to Swami Advaitananda, suddenly after a stroke on December 12. He was 72. May their souls rest in peace!

LATEST SIVANANDA PUBLICATIONS

The South African Divine Life Society has brought out the second edition of Swami Sivananda's SAINTS AND SAGES, and also a pocket PRAYER BOOK containing his *kirtans* and songs. Both the books are available from 38 North Avenue, Durban, South Africa.

The Yoga-Vedanta Forest Academy Press Sivanandanagar, has released the second (abrid-

ged) edition of Swami Venkatesananda's GURUDEV SIVANANDA (Rs. 3), and the second edition of Swami Sivananda's play, RADHA'S PREM (Re. 1). The Press has also published the pamphlets, PROVERBS OF SIVANANDA and the HISTORY OF THE DIVINE LIFE SOCIETY IN SOUTH AFRICA. The second edition of Swami Sivananda's play, SAINT ALAVANDAR (Re. 1) is also available.

A CORRECTION

The first line of the second column of page 456, of this issue, should read as: The marriage of Dr. Kedarnath Prasad, M.A.

Swami Paramananda on Tour

Sri Swami Paramananda, one of the foremost disciples of Gurudev Sivananda, left on a two-month tour of Western India, with the object of effecting a dynamic spiritual awakening among the masses through the "Voice" of the Master. He was given a warm send-off by the inmates of the Ashram in the morning of December 14, and was accompanied by Sri Swami Shuddhananda, another senior disciple of Gurudev, who has been serving the Headquarters since many years as in-charge of the Ashram's community kitchen and as chief *raval* (priest) of the Viswanath Mandir.

A number of spools of tapes, containing Gurudev's inspiring *kirtans, bhajans,* his own songs, and several discourses covering a vast range of topics, including all the aspects of Yoga, practical *sadhana,* divine life for householders and instructions to students and children, *etc.,* constitute the chief means of Swami Paramananda's programme of mass dissemination of spiritual knowledge—through the Master's own "Voice."

It may be recalled that it was Swami Paramananda who had organized the All-India-Ceylon Tour of Gurudev, in 1950, when the great Master was physically capable of undertaking such a strenuous itinerary. It was thus through this noble disciple's efforts, then, that millions of people in this country had the unique opportunity of seeing and hearing Gurudev, the renowned spiritual luminary, who has done, and is doing, so much for the spiritual welfare of humanity.

The present tour of Swami Paramananda will once again carry the "Voice" of the Master to millions of people.

The programme given below is only that of the first stage of the Tour, and if adequate and pressing response comes from the other parts of India and abroad, Swami Paramananda would spare no pains to serve the masses through the teachings of the great Master.

Gurudev Sivananda personally requests all his disciples, devotees and associates, including all the Branches of the Divine Life Society, and the allied institutions, to extend to his seniormost disciple, Swami Paramananda, maximum co-operation and support in all possible ways, in every part of India, so as to crown this cherished objective with the highest fulfilment and success.

It is needless to recall that no single individual's contribution in the service of the Master has been so great as that of Swami Paramananda, who was one of the first to become the disciple of Gurudev and has served him as the First General Secretary of the D.L. Society and in numerous other capacities during the past thirty years, and continues to be one of his foremost servants in the cause of his Divine Mission.

TOUR PROGRAMME

CENTRES	ARRIVAL	DEPARTURE
Delhi	Dec. 15	Dec. 19
Rewari	„ 19	„ 22
Rajkot	„ 23	Jan. 7
Dwaraka	Jan. 7	„ 14

CENTRES	ARRIVAL	DEPARTURE
Ahmedabad	„ 14	„ 20
Baroda	„ 20	„ 23
Surat	„ 23	„ 28
Bulsar	„ 28	„ 31
Bombay	„ 31	

The programme for Bombay and onwards could be obtained from Swami Paramananda by the middle of January, if he is contacted care of Seth Chaturbhujdas Chimanlal, "Purnima Panchavati," Ellis Bridge, Ahmedabad 6. He could also be contacted subsequently c|o R.J. Dhyani, Divine Life Society, Chaitanya Mahadeo Lane, Sultanpur, Baroda, and c|o A.B. Pandya, Nagarfalia, Surat, or earlier, according to the time-table given above, c|o Secretary to Jagadguru Sankaracharya, Dwaraka Peeth, Dwaraka, and c|o Dr. Sivananda Adhvaryoo, Saurashtra Central Hospital, Virnagar, via Atkot, Rajkot Dist.

The Divine Life Society Headquarters request all its Branches, individual members and associates to extend their best of co-operation and maximum support to Swami Paramananda to make the first stage of his tour a grand success and also to enable him to chalk out further tour programmes for the other parts of India.

Book Reviews

THE DIVINE AWAKENER, *by Swami Rajeswarananda; Sevasramam, Eesanya Road, Tiruvannamalai, North Arcot Dist., Madras; Rs. 5.50; pp. crown-octavo 480.*

Here is a masterly production from the pen of a noble Swami, who has covered within this ample volume a vast range of spiritual topics in a simple, aphoristic style. There is practically nothing, as it were, that a spiritual seeker ought to know, to begin with, which has not been dwelt upon herein. Religion, philosophy, the different paths of Yoga, ethics, virtue and vice, *maya*, divine law—all these and more have been analyzed, ruminated upon and presented with a unique directness that is characteristic of Swami Rajeswarananda. Not only the laymen, but even advanced spiritual aspirants, are sure to derive immense benefit by a study of this epitome of spiritual topics.

HIGHWAYS OF GOD; ADITI AND OTHER DEITIES IN THE VEDA; and JAPA, *by M.P. Pandit; Sri Aurobindo Study Circle, Madras 5; Rs. 5, 3, and 2, respectively.*

All these three publications represent exceptionally well-written spiritual literature, by a scholar of repute. They ought really to adorn every good library. *Highways of God* deals on a variety of topics such as Death, Rebirth, Soul, Life Hereafter, Message of the *Veda*, *karma* and *jnana*, some lives of saints, Tradition of Indian Culture, and also, substantially, on the Yoga and Philosophy of Sri Aurobindo.

The author has gone into a good deal research of the Vedic literature to present, in *Aditi*, some important deities mentioned in the *Vedas*, specially, Surya, the Maruts and Aditi. *Japa* is a handy booklet, giving an alalytical essay on the subject.

REALITY OF RELIGION, *by Jehangir M. Shapoorjee; Ganesh & Co. (Madras) Private Ltd., Madras 17; Rs. 6.*

Mr. Shapoorjee has rendered a magnificent service to the propagation and understanding of the basic values of religion and philosophy, through this unique, universally-appealing publication, while broadly basing it upon the teachings of the Great Masters of Shah Daraz. The subjects dealt with herein are: Notions of God; Love and Truth; Faith and Hope; Religion and Science; Law of Karma; Purification of Mind; and a few others. Herein also is provided a great embellishment in the form of five sketches on the Masters of Shah Daraz: Sai Mirchandani, Giani, Sakhi, Nanak Yusuf, and Sachal. We strongly recommend this excellent work to all our readers.

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OM TAT SAT

BRAHMARPANAMASTU

END OF VOLUME TWENTY-TWO

FOUNDATION ANNIVERSARY OF VISWANATH MANDIR

The seventeenth foundation anniversary of the Viswanath Mandir will be observed at the Ashram on the 31st of this month. All devotees of the Lord are welcome to take part in the celebration, with prior intimation. There will be a special worship, with *laksharchana, mahabhisheka,* chanting of the *rudri, etc.,* and a *homam* for peace and welfare in the world. Those who cannot take part in the worship personally, may do so by proxy, and write to the Manager, Viswanath Mandir, P.O. Sivanandanagar, via Rishikesh, U.P., with a request thereof.

TITLE-AWARDS

The following is the continuation of the list of title-awards (given by H.H. Swami Sivananda on behalf of the Yoga-Vedanta Forest Academy), which was published in the last issue of 'The Divine Life':

KARMA YOGI VIR

Sri S. Ponnen, and D. Rabichund, Natal; N. Gopal, Natal *(Karma Yogi Ratna).*

BHAKTI RATNA

Sri L.S. Naidoo, and N.T. Pillay, Natal; Eric J. Balkisoon; Jnanambal; Nathuram Ravut; A. Vasanta; P.L. Thakur; Rajalakshmi; K.A. Kapoor; and Anita Shah.

GURU BHAKTI SHIROMANI

Srimati Sushila Pillay, Natal; P.R. Subbaiyer; and A. Krishnan, Pattamadai; V.S. Pillay, Natal *(Guru Seva Ratna).*

ADHYATMA RATNA

Sri M.A. Naidoo, Natal; P.K. Divakara Kaimal, Olavakkot; Shanti Devi, Bombay; Sanku Subramaniam; and Sivaramakrishna Bhagavatar.

ADHYATMA JYOTI

Sri Vanchinathan, Madurai; and S. Subba Rao.

SANGITA JYOTI

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SANGITA SUDHAKARA

Sri Usha Suri; Kunvarpalji; Gopalji; and Brij Rani Mathur.

GANA SUDHAKARA

Sri Soundarya Lakshmi; Visalakshi; R. Saraswati; Rukmani, Bangalore; Balachandra; Duraikan Rajendran; Manickam Ammal; Anand Narayan Vyas; and Shanti.

GANA RATNA

Sri S. Maidhili; and R. Kalpagam.

SANGITA SAMRAT

Sri M.M. Dandapani Desikar; Padmanabha Bhagavatar; and Rajamanickam Pillai.

SANKIRTAN JYOTI

Srimati Nalini Sundari, and Kamalamani South Africa; Setumadhava Rao, Salem; Sundaramma; Ayyavalu Kalyanasundaram; Natt Hari Rao; Gunwantrai Trivedi; Shantilal Sahani; Anusuya; Kannaya Panthulu; Banwarlal Shyamlal; Raj Saberwal; and K. Nirmala Rao.

SANKIRTAN RATNA

Sri Gopaldas Multani; Pandit Gouri Dutt; Banwari Lal; Joe Gnilka, Vancouver; Roma, Majini, Ishwani, Gobind Mansubhani, L. Motwane, and Durupati Advani, Bombay.

(To be continued)

RENEWAL OF MEMBERSHIP, AFFILIATION AND SUBSCRIPTION

We request all our subscribers to renew their subscription for the next year before the end of this year. We are very thankful to you all for having allowed us to serve you through this journal. We are also thankful to the members and the Branches of the Divine Life Society for being associated with us in the fellowship of divine life, and to all those who have helped us in various ways, for which we are grateful.

From the next year onward our calendar year for subscription to *The Divine Life* would be either from January to December, or from July to June, *i.e.*, the new subscribers, subscribing for one year (the minimum period for which subscription is acceptable) at any time in the first half of the year, will receive the journal from the January number of the same year till the December number, and those subscribing at any time in the second half of the year will receive the issues from the July number of the same year till the June number of the next year. Old subscribers are, however, requested to renew their subscription *immediately* for the next year or years. If you send two years' subscription (Rs. 7) you get a concession of one rupee, and for three years (Rs. 10) a concession of two rupees.

We also request all members of the Divine Life Society and its Branches to renew their membership and affiliation, respectively, for the next year or years, immediately. Anyone, devoted to a life of truth, love and purity, is eligible to become a member of the Divine Life Society, irrespective of any distinction, on payment of Rs. 2.50 (or $ 1.00, or the equivalent in other currencies for those outside India) towards annual membership fee, which covers the subscription to *Wisdom-Light*, a thly periodical specially intended t the members, and an admission f Rs. 5.00 or $ 2.00 or the equivalent), w meets initially the cost of a copy of Sw Sivananda's *Essence of Yoga*, a rosary some spiritual diary and resolve fo Members are also entitled to receive *Divine Life*, at a concession, in additio *Wisdom-Light*, if they pay Rs. 6.00 tow annual membership fee.

It is our humble request to old m bers to bring in at least one or two entrants each, who would be associ with them as fellow-aspirants for spiri evolution, as new members of the Soc from the next year onward. Any gr of members can form a Branch of the ciety with the object of spreading message of divine life, constituting st circles, or holding daily or weekly *satsa* or serving the people of their locality any manner they consider best. *We humbly request all Branches of the Soc to enrol at least ten subscribers to 'Divine Life' each,* and help us in sprea the message of divine life, as taught Swami Sivananda, which includes wi its fold all the common principles of s tual culture, and the simple and basic p tices for the regeneration of the human ture through self-discipline and inculca of moral values. All members associ with the Branches of the Society sh also be members of the Headquarters. M bership to the Mother Institution sh be common for all of them. The an affiliation fee for the Branches (Rs. 1 or $ 4.00 or the equivalent in other cur cies for the Branches outside India) meant for supplying them a copy e *The Divine Life, Wisdom-Light, Branch Gazette.*

SECRETARY, DIVINE LIFE SOCIETY, P.O. SIVANANDANAGAR, VIA RISHIKESH, U.P.

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